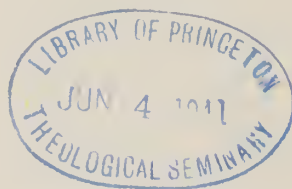
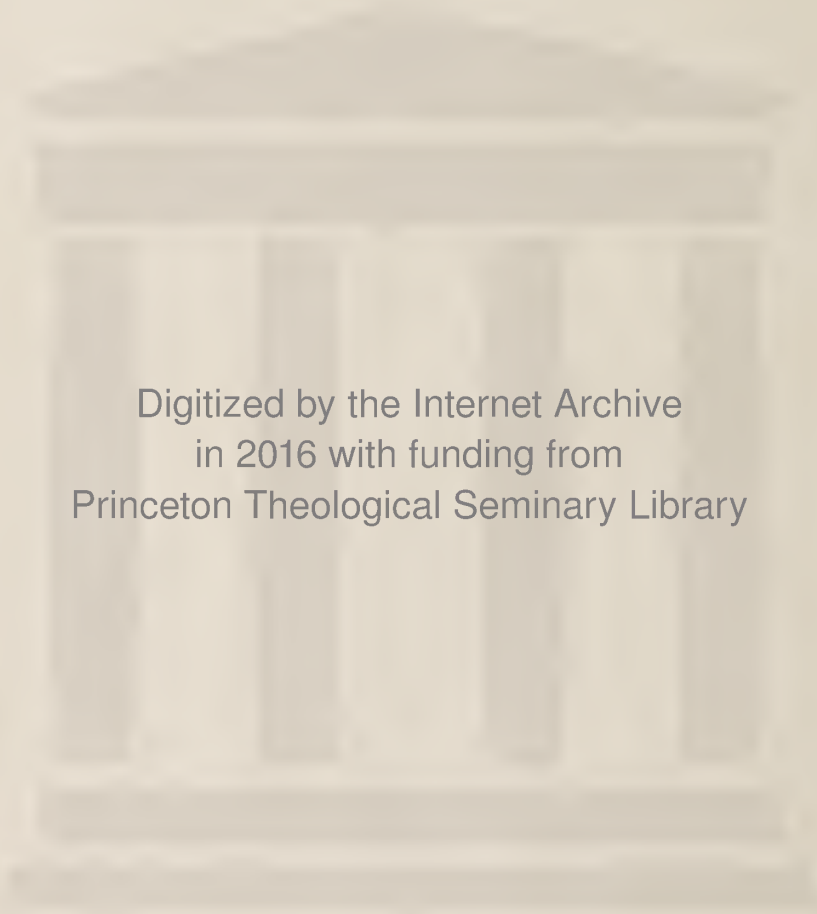


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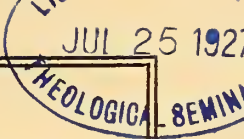


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The Princeton Seminary Bulletin

VOLUME XXI - 30

MAY, 1927 - 1936

NUMBER-1

Commencement Number

Address by the Rev. John M. Vander Meulen, D.D., LL. D.

"The Burning Heart"

Fellowships and Prizes

Alumni Notes



The Princeton Seminary Bulletin

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Vol. XXVII

PRINCETON, N. J., JUNE, 1933

No. 1

The One Hundred and Twenty-first Commencement

Princeton Seminary completed on May the sixteenth the one hundred and twenty-first year of its history. In no year during the present century has the life of the Seminary been more vigorous and harmonious, in no year have the classes been better attended or the hope for the future more bright.

The baccalaureate service was held in the First Presbyterian Church on Sunday evening, May the fourteenth. Prayer was offered by Professor Harold I. Donnelly, Ph.D., and the sermon was preached by President J. Ross Stevenson, D.D., LL.D.

The Annual Meeting of the Board of Trustees was held on Monday at 2 p.m., and at 5 p.m. a reception was given at Springdale, by Dr. and Mrs. Stevenson, to the Graduating Class, the Alumni and their friends.

On Tuesday morning the First Presbyterian Church was overtaxed by the large number who came to attend the Commencement exercises. The Scripture Lesson was read by the Rev. Hugh B. McCrone, D.D. Prayer was offered by the Rev. W. Beatty Jennings, D.D. The address, by the Rev. William L. McEwan, D.D., LL.D., was an admirable review of "The Life and Service of Francis L. Patton". Fellowships and Prizes were awarded by the Rev. William B. Pugh, Secretary of the Board of Trustees. Certificates were granted and degrees conferred by President Stevenson who delivered the valedictory message to the Graduating Class. A special feature of the service was the singing by the Westminster Choir. The Alumni Luncheon was held in the Princeton University Gymnasium.

Degrees, Fellowships and Prizes

The degree of Bachelor of Theology was conferred upon the following students who hold the degree of Bachelor of Arts, or its academic equivalent, from an approved institution, and who have completed the course of study prescribed therefor in this Seminary:

Samuel Robinson Allison
 Herbert John Anderson
 Yahya Armajani
 Edward Scott Byers
 William James Cartmell
 Allen DeGray Clark
 Bruce Darlington Compton
 Archibald Roy Crouch
 William Henry Denney, Jr.
 Willem Hendrik B. Ebersohn
 Ernest Nelson Feind
 J. Clyde Foose
 Earl Franklin Fowler
 James Reed Gailey
 John Telford Galloway
 William August Guenther, Jr.
 Leonard Samuel Hogenboom
 Shinji Inoue
 Walter Joachimsohn
 Edward Hewlett Johnson
 Robert Walton Jones
 Harold G. Keen
 Harley Barto Kline
 Taiichiro Konno
 James Hayden Laster
 Raymond Irving Lindquist
 Robert George Longaker
 Frank Losa
 Thomas Allen McGregor
 John Charles MacKichan
 Douglas Arnott MacMurchy
 Frederick Ernest Maser
 William Orville Mayer, Jr.
 Phillipp Henry Mergler
 Peter Halman Monsma
 Henry Oscar Moore
 Paul Nel
 Harry Vernon Porter
 Stephen Mills Reynolds
 Cecil Howard Rose
 Arthur David Sargis
 Wilfred LeBaron Steeves, Jr.

John Hamilton Paul Strome
 George Samuel Taggart
 Alexander McLean Warren

The degree of Master of Theology was conferred upon the following students who hold the degree of Bachelor of Arts, or its academic equivalent, and the degree of Bachelor of Theology, or its theological equivalent, from approved institutions and who have completed the course of study prescribed therefor in this Seminary.

Russell Wilford Annich
 Paul Parker Anspach
 Klair Long Armstrong
 Robert Birdsey Berger
 Edward V. Boszormenyi
 Sam Ralph Brenner
 Robert Herman Buche
 Edwin Stanley Chedister
 Eung Chul Cho
 Garrett Edward DeJong
 Juan Delmendo
 Walter Holmes Eastwood
 Harry Ingram Fell
 Charles Henry Fricke, Jr.
 Harold Dewey Hayward
 George Wendell Jung
 Geza Lorincze
 William Alexander McAadoo
 John Bertram MacDonald
 Botros Abd-El-Malik
 Kameo Miyasaka
 Andrew Panyik
 William Everett Phifer, Jr.
 Gerard Clarence Pool
 Paul Elwood Rickabaugh
 Albert James Sanders
 Isaac Scherpenisse
 Hans Thimme
 Clarence Erb Ulrich
 Aaron John Ungersma
 Peter Ferdinand Wall
 C. Vin White
 William August Zoerner

Fellowships and Prizes were awarded as follows:

The Fellowship in Old Testament to Bruce Darlington Compton.

The Fellowship in Systematic Theology to Peter Halman Monsma.

The Fellowship in the History of Religion and Christian Missions to Raymond Irving Lindquist.

The First Scribner Prize in New Testament Literature to Archibald Roy Crouch.

The Second Scribner Prize to Allen De-Gray Clark.

The Third Scribner Prize to Shinji Inoue.

The Hugh Davies Prize in Homiletics to Raymond Irving Lindquist.

The Grace Carter Erdman Prize in English Bible to Raymond Irving Lindquist.

The Benjamin Stanton Prize in Old Testament Literature to Lynn Boyd Rankin.

The Archibald Alexander Hodge Prize in Systematic Theology to Lynn Boyd Rankin.

The Mutchmore Scholarship of the Board of Christian Education of the Presbyterian Church to John Charles McKirachan.

Dr. Francis L. Patton

*A memorial address delivered in the First
Presbyterian Church of Princeton,
May 16, 1933*

by

WILLIAM L. McEWAN, D.D., LL.D.

Francis Landey Patton was born in Warwick, Bermuda, on the 22nd day of January, 1843, and there he died on the 25th day of November, 1932, within eight weeks of his ninetieth birthday. Although he spent his active life in the United States, he was never naturalized here, and he lived and died a subject of Great Britain. His early education was acquired at the Warwick Academy, a little school house just over the hill from where he lived. The dominie was able to inculcate the rudiments of the Latin language in his pupils—sometimes, when necessary, by physical as well as by moral suasion. Dr. Patton's familiarity with Latin was manifested in his frequent quotations, not only of phrases which are part of the common coin of our language, but of long sentences, aptly used; and gave evidence of the thoroughness with which he had mastered the foundation forms of the Latin grammar.

He graduated from Knox College and the University of Toronto in 1862. At the age of twenty-two, in 1865, he graduated from Princeton Theological Seminary. He was ordained to the Presbyterian ministry in the same year; and on October 10th, of that same year, 1865, he was married to Miss Rosa Antoinette Stevenson, the daughter of Dr. J. M. Stevenson. Mrs. Patton survives him, they having passed together the sixty-seventh anniversary of their marriage day. Of the seven children born to them, three sons survive him. The eldest of these, the Hon. George S. Patton, is a member of the Colonial Parliament and of His Majesty's Executive Council in Bermuda. The other two, Francis Landey and Robert Hunter, are attorneys-at-law in New York City.

Dr. Patton's first active work, after graduating from the Seminary was in the pastorate of the Eighty-fourth Street Church of New York City, from 1865 to 1867. For the next three years he was the pastor of the Church at Nyack, New York. It was when he was pastor of the Nyack Church, that he published the volume on "The Inspiration of the Scriptures", in which he sets forth and defends the doctrine of the Plenary Inspiration of the Scriptures. He sums up his arguments in the statement: "The Bible was written by men; and all that is implied in human authorship (save fallibility) may be fairly ascribed to the sacred writers. The Bible was penned under the direct influence of the Holy Spirit, so that infallibility attaches to every word."

Having in this book, surveyed the whole field of evidence, and the rationalistic, philosophical and critical objections of that day, he reached a position of certitude from which he never wavered or receded. In his latest writings, he declares: "If we wish to keep the Christianity which teaches salvation by faith in Jesus Christ, we are shut up to a doctrine of the inspiration of the Bible" - - - "The Bible presents to us a panorama of the Divine Purpose. As we look, we see the unfolding of the great drama of sin and salvation. As we listen to its majestic music, from the creation overture in Genesis to the halleluiahs in the Apocalypse, we realize we have been

holding in our hands the inspired *libretto* of God's great Oratorio of Redemption."

I venture to believe that much of Dr. Patton's power as theologian and teacher came from this early conviction of the infallibility and inspiration of the scripture.

From Nyack, Dr. Patton went to be the pastor of the South Church of Brooklyn for two years. In 1872, seven years after his graduation, he became the Cyrus H. McCormick Professor of Systematic Theology in what is now the Theological Seminary of Chicago. At the time Dr. Patton began his teaching there the "Systematic Theology" of Dr. Charles Hodge was published. For nearly ten years,—that is during the whole time Dr. Patton was a Professor in the Chicago Seminary, he used Dr. Hodge's "Systematic Theology" as a text book. Of course, he mastered its contents thoroughly, perhaps as few scholars have done.

Forty years later at Princeton, Dr. Patton said in a public address: "In my opinion Dr. Hodge's book is the greatest treatise on Systematic Theology in the English language." He declared that "Not forgetting the works of other theologians—and, that more than one of them excel Hodge in some respects; yet, taking them altogether, for comprehensiveness and completeness, for freedom from questionable philosophical commitments, and for loyal devotion to the words of Scripture, they do not equal in cathedral-like proportions, the work in Systematic Theology, which Princeton Seminary has given to the world under the name of Charles Hodge."

In 1881, Dr. Patton came to Princeton Theological Seminary as Professor of "The Relations of Philosophy and Science to the Christian Religion", a chair endowed for Dr. Patton by his friend, Robert L. Stuart, of New York. He was now thirty-eight years of age. Already his reputation as a theologian and churchman had become wider than the nation. He had been Moderator of the General Assembly at thirty-five, and at the meeting of the Pan-Presbyterian Council at Edinburgh that year, the address he gave was one of the outstanding features of the convention, and made him widely known among the scholars of Great Britain.

He held this Chair in the Seminary for seven years, until 1888, when, on the retirement of Dr. James McCosh, he was called to the Presidency of Princeton College. During his administration, the college became the University and the "Honor System" was adopted. Seventeen new buildings were erected on the campus while Dr. Patton was President, and among them the first pieces of collegiate Gothic architecture. Dr. Patton retired from the presidency of Princeton University in 1902, after fourteen years of service, having left a deep and lasting impression upon the institution and maintaining a unique contact with it until his death. It was the custom for the graduates gathered at each meeting of the National Alumni Association to send a cablegram of greetings and affection to him, and he always responded with a message of appreciation which was published in the "Weekly". Distance, absence, lapse of time, did not dim his figure, nor lessen the love of his friends.

When Dr. Patton retired from the Presidency of the University, he was elected President of the Seminary, the first President the Seminary had in its long history of nearly a hundred years. Two years before he became President of the University, Dr. Patton had been made Professor of Ethics in the University, and he continued to occupy this chair after his retirement from the Presidency there, and through the eleven years of his Presidency of the Seminary, until his retirement in 1913. In his Bermuda home, he entertained hundreds of his old students and friends through the twenty years of the autumn of his life.

To evaluate the work of Dr. Patton as philosopher, theologian and apologete, in any worthy sense, would require an acquaintance with the systems of Philosophy and the ebbs and flows of critical thought, for the fifty years during which he was known and respected as an active and vigorous defender of the Reformed Faith. I cannot claim any measure of fitness for such a task. I take the liberty of quoting Dr. William Hallock Johnson, President of Lincoln University, in whose father's house Dr. Patton was a frequent guest, and whose life work

and published books are in the field of theistic philosophy, in which Dr. Patton rendered such eminent service.

Dr. Johnson has said: "Dr. Patton's work lay in three closely allied fields, in all of which he won the highest distinction. As Professor of Ethics in the University, he was a moralist. As lecturer on "Theism" and professor of the Philosophy of Religion in the Seminary, he was a theistic philosopher; and as popular preacher and lecturer he was an exponent and defender of evangelical Christianity. Dr. Patton was great in each of these fields; and greatest of all, perhaps in his ability to show the organic relations of these three departments of thought and study to one another. To my mind, he stands out among his contemporaries in the comprehensiveness of his thought—in the keenness of his dialectic, and in the splendor of his rhetoric and the fervor of his eloquence. As a teacher of ethics, his main interest was in maintaining the authority of conscience. - - - The essence of his whole argument was summed up in one of his famous sayings—"You cannot hatch the categorical imperative from utilitarian eggs". The moral nature of man pointed to the moral constitution of the universe. The moral law pointed to a law giver. Dr. Patton was best known to the religious public as a theistic philosopher. At a time when a theistic metaphysic was becoming unpopular among the intelligent-sia, and the academic world was becoming vain in its reasonings, and turning its back upon God, he stood as a bulwark in defense of theistic belief. His place belongs with the great religious thinkers of the ages. With *Plato*, he believed that goodness was at the heart of things. With *Aristotle*, he saw that if we are to get back to the beginning, we must postulate a prime mover, a free and self-existent cause, which is the ground of all finite existence. With *Anselm*, he held to the necessity of the existence of God, unless the idea of a perfect being, a living God, is to be robbed of its essential meaning. With *Descartes*, he accepted the dilemma, that if we cannot believe in God, we cannot trust in the validity of our own knowledge; but if we can trust in the processes and categories of our own intelli-

gence, these will lead us inevitably to the Absolute Intelligence. With *Kant*, he saw in the conscience of man, a reflection of a universal moral order, and an evidence that God *is*, and is the rewarder of them that diligently seek Him. With *Paley* and *Janet* and *Flint*, he saw in the order and beauty and adaption of the world, an evidence of an ordering and purposive intelligence. *He* was well worthy of the discriminating and eloquent tribute of Dean Andrew West, in presenting Dr. Patton for the honorary degree of Doctor of Laws at Princeton University,—a tribute, which in the beauty of its language and in the felicity and accuracy of its description did equal honor to the one to whom it was paid and to the one who paid it. "A searching critic of utilitarian, agnostic, and naturalistic thinking: interpreter of the human mind as to its own nature; the theistic implications of the world and the ground of moral obligation; eloquently convincing, whether in studious mood, or flashing on the dark places of argument the sudden light of wit; alchemist in rhetoric, transmitting the plain into brilliancy; a master swordsman in dialectics, theologian in the school of Augustine; philosopher in the house of Anselm, vindicator of the Christian faith, his kinship, in all humility, is with the communion of saints, intellectual and spiritual."

Dr. C. W. Hodge, associated with Dr. Patton as closely, in his work and in his friendship as any man living today, says of Dr. Patton: "As a theistic Philosopher, Dr. Patton was unsurpassed. He knew well that one cannot uphold an anti-theistic or naturalistic philosophy, and at the same time pure theism and Christian supernaturalism. With the popular theory of a double truth he had no sympathy, and he saw clearly that its result was agnosticism or else complete scepticism. More particularly he pointed out the falsity of the claim of those who supposed to see in modern idealism, especially of the Hegelian type, a support for the historical Christianity of the New Testament. Dr. Patton saw that it left us with what he termed "The husk of categories", and reduced the great historical facts and truths of Christianity to mere symbols of abstract ideas."

Great and distinguished as were his position and services in the departments in which he taught and wrote, I venture the opinion that Dr. Patton's greatest work was done as a preacher of the Gospel and popular lecturer on theological subjects. In his work as a professor, he sent out hundreds of young ministers better able to give a reason for the faith that was in them, because they had been under his influence. As a preacher and popular lecturer, he steadied the faith and renewed the courage and touched the hearts of many thousand Christians, who heard him preach the Gospel of Jesus Christ.

After all, the Philosopher and Theologian were only the public aspects of the man. His self-revelation, unconsciously made, in his lectures and addresses, revealed an unusual blending of pure intellect and emotion.

When by public subscription an English artist was secured to paint a portrait of Dr. Patton, to be the property of the Government, and to be hung in the House of Parliament, Dr. Patton was called upon to make an address at the unveiling of the portrait. It was a notable occasion, and officers and representatives of the British Empire were present. In his address, Dr. Patton said, he had divided his mental inheritance into two parts. In the one field he sowed philosophy and in the other he planted theology. Presently he found a process of interpollination going on, for there were philosophy plants in his theology field, and theology plants in his philosophy field. With the passing of the years, he found the fields very much alike. So, as he spoke at philosophical conventions, there was something of a sermon in his addresses; and when he preached, there was a measure of philosophy in his sermons.

The implication of this statement leads me to say, that in my judgment, Dr. Patton was essentially and fundamentally and inescapably a Preacher of the Gospel. Whatever the occasion or the nature of the address, there would be some opportunity for him to draw a lesson, or lift a high moral standard, that came only from the ethics of the Gospel. On academic occasions, or before clubs or conventions, or in what were called "after-dinner" speeches, Dr. Patton

was not excelled by any orator or statesman in America. An eminent physician said of a speech Dr. Patton made at a gathering of medical men, that years afterward those who heard it would, on occasions, refer to it as the most wonderful address they had ever heard, showing remarkable familiarity with the technology of the profession, sparkling, scintillating with wit, but setting forth the highest ethical standards for, and the solemn responsibilities of, the members of the profession.

A man with an attractive personality and the gift of eloquence can make impressions with his spoken words that cannot be equalled through the printed page. Dr. Harry B. Roberts, writing in the *Presbyterian Banner* said: "Dr. Patton, as orator, has not been sufficiently recognized. He could spell-bind you; and in his great climaxes would make you witness the wreck of the universe, the careening of systems; and then from that chaos, he would make the Redeemer's cross arise, bringing peace, reconciliation and restoration of all things . . . His language at times would become unusually felicitous—a blend of poetic beauty with logical clarity, yet this was never at the climax, but always enroute. He was beguiling you to walk with him, and he led you through a garden of lovely flowers. The journey's end was a bleak and lonely hill. The scene was forbidding, the words simple. Language now did not matter—a great fact, a sublime idea—the cross, unadorned, was before you."

Dr. Patton had a nimble tongue that could pronounce without tripping or hesitation sesquipedalian words, whether in the English or other languages. He had a vast vocabulary. He had a remarkably trained and retentive memory. Because of imperfect eyesight, steadily failing, he cultivated the habit of meditation, and he was able to form his arguments and clothe his thoughts in words, and hold them in their finished order in his memory, until he poured them out with a spontaneity that made them as fresh and appealing as if they were minted before your eyes. He could take the most abstruse subject and analyze and expound it in simple words. Thoroughly acquainted with the philosophies of the great thinkers,

ancient and modern, he could make plain to an untrained audience what the system taught, and what were its strength and its weakness. He was always fair. He never misrepresented. He never was discourteous. Men recognized that he could speak with the authority of a great scholar, and with sanity and restraint, and with constructive purpose and power. No analysis of Dr. Patton's power as an orator and debater would be adequate without reference to his amazing dexterity and nimbleness of wit. With sudden and ingenious association of ideas, or felicitous expression in some neat turn of speech, he could flash a light that would illuminate the exact spot that he wished you to see. His wit was not used for your amusement, but was part of his quick, sharp logic. It was not directed against persons, but for the exposure of error, or weakness or falsity in systems of philosophy or heresies in theology. Sometimes with an ironic description of error, he would demolish and dismiss it. The suddenness, the brevity, the surprise of the flash always made a startling effect upon his hearers. It was because this wit illuminated and revealed the truth that it was effective.

When Dr. A. A. Hodge died, he had been delivering courses of "Popular Lectures on Theological Subjects", in Philadelphia, and New York and other cities. These lectures gave opportunity for the peculiar genius and marvelous eloquence of Dr. Hodge to have full play. They drew surprisingly large and appreciative crowds. It was thought by those who were competent to judge that Dr. Hodge had entered a field of great usefulness, which, if he had lived longer, he would have enlarged and uniquely served. Dr. Patton was urged, and consented, to prepare popular lectures on theological subjects. He prepared four such courses of lectures, each of which he delivered for the first time in the Third Church of Pittsburgh. Large audiences heard them and were thrilled with the orator's skill and power, as well as with the scholarly treatment of the great themes.

Dr. Patton had wonderful ability to make plain the ideas of which he argued with illustrations. They were his own,—apt,

convincing and prepared with scrupulous care and accuracy. They were clothed with simple words, so beautifully arranged, that they sparkled like gems. When he quoted some choice lines of poetry, it could be seen that they came from his own familiarity with the poems from which they were taken. When he quoted the Scriptures, which he often did, with great effect, he was careful to quote them accurately without the change of a word.

The several courses of lectures were finally, after years of meditation and revision, condensed and published in a volume, entitled "Fundamental Christianity". There are five lectures in the volume of some three hundred pages, under the titles: "The Theistic View of the World", "The Seat of Authority in Religion", "The New Christianity", "The Person of Christ", "The Pauline Theology". This volume contains the settled convictions, the results of the research and study and labor of a great Christian philosopher and theologian. They are a scholarly and reverent defense of evangelical Christianity and the Reformed Theology.

In each of these lectures, you will have revealed the personality of the lecturer, and always, however difficult and profound the argument, there is the note of appeal of the Preacher of the Gospel.

At the close of the lecture on "The Theistic View of the World", a lecture which might more easily have been expanded into a large volume than compressed into a chapter, hear the personal appeal of the Preacher: "The Bible has linked our nature with God's in the incarnation. Do you know Him? You may know all the 'isms' of philosophy; all the 'ologies' of science; all the 'ites' and 'oses' of pathology,— . . . but if you do not know Him, whom to know is life eternal, you are poor and miserable and blind and naked. Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled and that fadeth not away, reserved in heaven for you, who are kept by the power of God, through faith, unto salvation, ready to be revealed at the last time."

In the lecture on "The Seat of Authority in Religion," he declares: "Taking the Bible in respect to the relations of the Old and New Testaments to each other; taking it as a whole, whose parts are organic to each other and to the whole, there is no way of denying its inspiration, which does not put its leading doctrines in jeopardy." "Let us look then at the Bible as an organic whole—follow the trend of the Old Testament along the even paths of history into the by-ways of precept, story and epigram, up the slopes of prophetic vision, and on to the mountain tops of religious aspiration. For this is the Bible's way. It speaks in didactic narrative, persuades by fervid argument—soars in lofty verse, and sings in a melody that stirs the deepest feelings of our being. All that the prophets foretold is fulfilled in the New Testament,—all the hopes they fostered are realized in it. The incarnation crowns the great story of divine fellowship with men; and the New Testament message is a commission and command to preach the Gospel of Salvation to a perishing world."

The close of the lecture on "The Person of Christ", is this: "Men are 'going west' in more senses than one—hundreds every minute—thousands every week—hundreds of thousands every month—millions every year. They are going, but whither they do not know. What is the Church for? Mainly to help these emigrants! What should we do? Tell them how to seek a country, even a heavenly; tell them where to look for a city, whose builder and maker is God; tell them of a land that is fairer than day; tell them of Jerusalem the Golden; of the light that hath no evening, of a health that hath no sore. Dispel from their minds the terrors of the voyage; tell them that they will not be strangers or aliens there; but fellow citizens of the saints and of the household of God; that their quota will never be filled as long as there is one who desires to enter the land of plenty; that they need no money as the price of their landing; that they need fear no doubtful inspection, for the Lord knoweth them that are His; that there is no house of detention there, whether they call it purgatory or paradise; that there is no night there and no more death."

The closing of the Book—the final printed

words of Dr. Patton, are these: "A man does not need much knowledge to believe. Meagre indeed must a man's intelligence be, if it is not enough to do all that he is asked to do—'Walk in the light and ye shall be the children of light' . . . You may sit, solitary and alone, on your island of self-hood, and you will hear no splash of friendly oar, if you wish it so. You may barricade yourself in the mountain fastness of your own personality, and need dread no intrusion. You may sit alone in the unlighted chamber of your soul, and the Savior will take no unbidden step across your threshold. But this is what he says: 'Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me.'"

It is in accord with his life and with his manner and habit of teaching, that the last message from his lips should be this great appeal of the Risen Lord to reluctant sinful men.

In letting him speak for himself, you will understand the spirit in which he did all his work, better than any description of mine could give. But I say, that as I knew Dr. Patton, above and through and beneath all his work, there was the realization of his responsibility as a Minister of the Gospel of Jesus Christ. His heart was in this field of his labor; he delighted to preach. His philosophy was made to serve his theology; his theology was drawn from the infallible revelation of God's purpose and plan of redemption, and was made to enrich his preaching. All his learning and eloquence were consecrated and used to the preaching of the everlasting Gospel and the witnessing to its truth.

You who were for years his friends and comrades, can envision his form, and recognize and almost hear his words and feel his great personality, as if he were present in our midst today.

The evening of his life was blessedly and ideally serene and peaceful. God gave him the inestimable blessing of having with him, to the end, the wife of his love, the comrade of his heart. A devoted son and daughter with loving care, anticipated and provided for his wants, and kept him from loneli-

ness. Although his eyes were dimmed and his natural strength abated, he enjoyed life and his friends and the cherished memories of the years. He could still enjoy the scent of the cedars on the hill and the sound and smell of the sea at its foot. His health was good until near the end. He did not suffer much nor long. He fell asleep in the faith, which he had so earnestly preached to others.

With land in sight at close of day,
Nigh to the haven long desired
By grace of God His servant lay
A little while, for he was tired.

Through many seas the soul has passed,
"Till—as a ship, its canvas furled,
At evening rides with anchors cast,—
He rested near the eternal world.

Or, as a pilgrim, old and worn,
Will stay awhile when evening falls,
That in the freshness of the morn,
He may behold the city walls—

So, he had rest—but wakened now,
He sees the city towers arise
With morning breezes on his brow,
And light of heaven in his eyes.

O, City dreamed in early youth!
O, City loved 'till day was late!
No braver pilgrim of the truth
Has entered through thy shining gate!

Visiting Preachers and Lecturers

On invitation of the Faculty the following preached in Miller Chapel during the last Seminary year:

The Rev. Martin E. Anderson, D.D., of Denver, Colorado.

The Rev. J. Oliver Buswell, D.D., President of Wheaton College, Illinois.

Robert E. Speer, D.D., LL.D., Secretary of the Board of Foreign Missions.

The Rev. Ralph C. Hutchison, D.D., President of Washington and Jefferson College.

The Rev. J. Ritchie Smith, D.D., Professor-Emeritus.

The Rev. J. Oscar Boyd, D.D., Secretary of the American Bible Society.

The Rev. Joseph L. Dodds, Missionary in India.

The Rev. Charles W. Kerr, D.D., Moderator of the General Assembly.

The Rev. John A. Mackay, Litt.D., Secretary of the Board of Foreign Missions.

The Rev. Caleb F. Gates, D.D., of Princeton, N. J.

Addresses have been delivered before the students by:

The Rt. Rev. Lord William Gascoyne Cecil, Bishop of Exeter, on "World Peace."

Dr. John Finley Williamson, on "Church Music."

The Rev. J. Harry Cotton, Ph.D., "The Christian Preacher."

The Rev. Peter K. Emmons, on "The Christian Pastor."

The Rev. Charles Reynolds Brown, D.D., LL.D., on "Speaking with Tongues."

Governor Arthur Harry Moore, LL.D., on "The Ministry and Good Government."

The Rev. Melvin Grove Kyle, D.D., LL.D., on "The Bible and Archaeology."

The Rev. Daniel A. Poling, D.D., LL.D., on "What Price Youth."

The Rev. Mark A. Matthews, D.D., LL.D., on "The Foundation of Preaching."

Dr. Visser 't Hooft, on "How We Can Know the Will of God."

Mr. Joseph P. Free, illustrated lecture on Palestine.

The Rev. Lynn Harold Hough, Th.D., Litt.D., on "The Old Inspiration and the New Uncertainty."

The Rev. Anthony Peterson, D.D., on "The Minister and Prison Work."

President Stevenson, Professor Kuizenga and Mr. Roberts on "Student Problems."

The Rev. Jesse Wilson, Secretary of the Student Volunteer Movement.

The Rev. Samuel M. Zwemer, D.D., of Princeton.

The Rev. H. A. Rhodes of Korea.

The Rev. P. W. Buchanan of Japan.

The Rev. H. D. Hayward of China.

The Rev. Archibald Campbell of Korea.

The Rev. L. S. B. Hadley, Secretary of the Board of Foreign Missions.

Mr. Wilburt Smith, Foreign Secretary of the Young Men's Christian Association.

Dr. Sam Higginbottom of India.

Day of Prayer

A special Day of Prayer was observed on February the 8th, with a preparatory service the evening before addressed by the Rev. J. Harry Cotton, D.D., an early morning communion service conducted by President Stevenson, and public services addressed by Dr. Cotton in the morning and afternoon.

The Alumni Association

The annual meeting of the Alumni Association was held at Commencement time in connection with the Alumni Luncheon in the University Gymnasium which the University had kindly put at the disposal of the Seminary for the occasion. The Rev. Matthew J. Hyndman, D.D., '92, President of the Association, presided. The blessing was asked by the Rev. Minot C. Morgan, D.D., '00, of New York City, after which Dr. Hyndman gave a word of greeting to the Alumni. An address was delivered by the Acting President of Princeton University, Mr. Edward D. Duffield, on the subject "The Training of the Ministry in the Light of Present-Day Needs". President Duffield humorously intimated that it was quite remarkable that "after Princeton University has refrained for one hundred years from training men for the ministry that now the Seminary should turn to the University for advice on the question." His plea was for a return to fundamentals, to spiritual values. "Suppose all our economic problems should be resolved," he declared, "unless we shall have gained corresponding spiritual values we shall have gained little . . . The one task which confronts those engaged in the ministry, the greatest of

the professions, is the reestablishment of faith, faith in God the Father who enters into the destinies of men. Though this is a critical world, it is a waiting world, a world that doubts, yet does not want to doubt. You must bring to such a world not a critical controversial spirit, but a renewed faith and trust in things fundamental. This is the day of opportunity when men may demonstrate that there is reality in religion by going forth to bring faith and trust to people who have lost that which once was theirs. It is important to believe that Christ rose from the dead two thousand years ago. It is more important to believe that still today he has the power to raise men from the bondage of sin. Your task is to awaken again in man that faith and trust in God which he must have if he is to progress in the future."

Adding greatly to the occasion was the presence of the Westminster Choir. Under the direction of Dr. John Finley Williamson several beautiful selections were rendered.

The Rev. Charles R. Erdman, D.D., '91, made his annual report as Treasurer. On nomination of the Executive Committee the following officers were elected for the ensuing year: President, The Rev. Ebenezer Flack, D.D., '93, of Kingston, Pa.; Vice-President, Mr. Delavan L. Pierson, '94, of Upper Montclair, N. J.; Treasurer, The Rev. Charles R. Erdman, D.D., '91, of Princeton, N. J.; Secretary, the Rev. Robert M. Russell, D.D., '15, of Larchmont, N. Y.

The Rev. Hugh B. McCrone, D.D., Chairman of the Executive Council of the Alumni Association reported that if the way be clear the Alumni Conference will be held in the autumn accord-

ing to the custom of the last three years, tentative dates being September 14th and 15th.

At the suggestion of President Stevenson the most cordial felicitations were sent by the Association to the two oldest living Alumni, the Rev. Henry Branch and the Rev. Edward Griffin Read.

Announcement was made of the election, by the Trustees, of the Rev. Donald Mackenzie, D.D., of Western Theological Seminary, Pittsburgh, Pa., to the chair of Biblical Theology.

President Stevenson addressed the Alumni regarding plans for the coming year, calling especial attention to the removal, enlargement and redecoration of Miller Chapel, the first step in the campus expansion plan. The new Miller Chapel will be a fit setting for the generous gift of a beautiful organ made by a friend of the Seminary, who not only gave the organ but also provided funds for its installation.

Princeton Seminary at the General Assembly

Princeton Seminary at the 145th Assembly came into prominence at the very beginning. Following the impressive Communion service in which the Moderator was assisted by Dr. Lewis S. Mudge of the class of 1895 and Dr. J. Harry Cotton, '25, the regular business session was held in the afternoon at which there were three nominations for Moderator. Dr. John McDowell, '98, Secretary of the Board of National Missions, was nominated by the Rev. George H. Talbott, '23 and the seconding speech was made by the Rev. Herbert Booth Smith, D.D., '09. The Rev. Frank R. Elder, D.D., '11, pastor of the

Presbyterian Church of the Covenant, Cincinnati, Ohio, was placed in nomination by the Rev. Thomas Murray, '19 and the Rev. John B. Thwing, '23. The third nominee was the Rev. George H. Shea, '14, pastor of the Presbyterian Church at Quarryville, Pennsylvania. Dr. McDowell was elected on the first ballot and Dr. Mudge, as Stated Clerk, named as his assistants, Dr. W. P. Finney, '86, the Rev. William B. Pugh, '13 and the Rev. John Clark Finney, '07. In the appointment of Standing Committees, Princeton Seminary was honored with the following chairmanships:—Foreign Missions, Herbert Booth Smith, '09; Christian Education, George H. Talbott, '23; Pensions, Minot C. Morgan, '00; Polity, William L. McEwan, '85.

President Stevenson, as Chairman of the Assembly's Department on Church Co-operation and Union presented the Department's report which received the approval of the Assembly. Dr. Henry B. Master, '98, Dr. Reid S. Dickson, '10 and the Rev. John H. Gross, '12, gave addresses in connection with the presentation of the report of the Standing Committee on Pensions. Dr. Harold McA. Robinson, '04 spoke to the report of the Standing Committee on Education. The report of the Standing Committee on Foreign Missions presented by Dr. Smith was discussed by Dr. Roy E. Vale, '12. Dr. Robert E. Speer, '93, Senior Secretary of the Board of Foreign Missions made the closing address in connection with which he received a great ovation from the Assembly. It should be noted that at the pre-Assembly Conference on Evangelism, Dr. Speer and Dr. E. Stanley Jones of India were the principal speakers. Dr.

Charles R. Erdman, '91, presided at the popular meeting in the interests of Foreign Missions held in Memorial Hall on Sunday evening, May 28th.

The Princeton Seminary Alumni Dinner was held at the Y. W. C. A. on Friday evening, the 26th, when one hundred and twenty-five Alumni were present. Report was made regarding the completion of the Alumni Catalogue and of the re-location, enlargement and restoration of Miller Chapel with the installation of a new organ. A number of matters pertaining to the life and work of the Seminary were informally discussed and the occasion was marked by enthusiastic loyalty and confident optimism on the part of the Alumni regarding their alma mater. A special message was sent to the Rev. J. H. Dulles, '77, who on May 27th celebrated his 80th birthday. Mr. Dulles was at the time in the Princeton Hospital recovering from an accident.

Dr. Donald Mackenzie

At the meeting of the Board of Trustees held on May 15th, 1933, on the unanimous recommendation of the Curriculum Committee, the Rev. Donald Mackenzie, D.D., Professor of Systematic Theology in the Western Seminary, Pittsburgh, Pa., was elected to the Chair of Biblical Theology on the Charles F. Haley Foundation made vacant by the retirement of Dr. Geerhardus Vos. Dr. Mackenzie is a native of Scotland and graduated in 1905 at the University of Aberdeen with first-class Honors in Mental and Moral Philosophy gaining the Alexander Bain Gold Medal for the best student in that department and the Fullarton Scholar-

ship. He continued his studies at the Universities of Halle and Berlin and for three years was the Assistant Professor of Logic and Psychology in his alma mater. He graduated in Theology at the United Free Church College, Aberdeen, in 1909 and was examiner of Logic, Psychology, Moral and Political Science for some years both in the University and in the United Free Church College.

He has written articles on ethical and philosophical subjects in Hastings' Encyclopaedia of Religion and Ethics, the two most notable being those on "Christian Ethics" and "The Freedom of the Will".

Dr. Mackenzie has had practical experience in the work of the ministry first in Aberdeenshire, then in Oban and then in Tain. His last pastorate before migrating to America was in the Ferryhill Church in Aberdeen, an important charge in which he has had distinguished predecessors such as Principal James Iverach, Professor Kilpatrick, now of Toronto, and Principal Bruce Taylor of Queen's University, Canada. He also served as Chaplain during the World War.

Dr. Mackenzie's first service in America was in 1927 when he gave a course of lectures on the Elliott Foundation in the Western Theological Seminary. His general subject was "The Relation between Christian Belief and Christian Practice". Regarding this course of lectures the Bulletin of the Seminary made the following comment:—

"Mr. Mackenzie is not anything of the dry-as-dust philosopher or theologian and his lectures were far from stereotyped. With his wide learning and accurate scholarship, he combines

humor and an interest in the affairs of every-day life. His geniality quickly won the hearts of his audience, which steadily grew larger as the course proceeded."

In addition to his work in the Western Seminary as Professor of Systematic Theology in which he has won great distinction, he has been in demand as a preacher, a lecturer and leader in conferences. The Synod of Pennsylvania has used him repeatedly in the conduct of the devotional hour at its several meetings. At the Princeton Alumni Conference held in September, 1932, Dr. Mackenzie gave two addresses so that he is already well-known to a large number of graduates of the Seminary.

Dr. Mackenzie has accepted the call to Princeton and his election was confirmed by the Assembly at its meeting in Columbus on recommendation of the Standing Committee on Theological Seminaries. Dr. Mackenzie will probably take up his residence in Princeton at the beginning of the Seminary year but during the first semester will carry on his work in the Western Seminary, commencing the regular courses in Biblical Theology at Princeton in January 1934 and carrying them through the second semester.

Dr. Zwemer in China

In response to an invitation from the Kuling Conference Committee and "The Society of Friends of the Moslems in China", Professor Samuel M. Zwemer D.D., sailed from San Francisco on May the 18th for the Orient. During June and July he plans to visit Moslem centers, holding conferences at Peitaiho, Mokansan and Kuling. He

will arrive in New York on September the 10th. His address in China is care of the National Christian Council, 23 Yuen Ming Yuen Road, Shanghai.

The Autumn Conference of Alumni

The fourth Conference of Alumni of Princeton Theological Seminary will be held on the campus on Thursday and Friday, September 14th and 15th. Sessions will continue from Thursday afternoon to Friday noon. Inspiring speakers are assured. It is hoped that the new Miller Chapel will be completed in time for these meetings. All alumni will be welcome. Dormitories will be open for over-night guests. Please reserve the dates, September 14th and 15th.

HUGH B. MCCRONE,
Chairman Executive Council.

The Next Seminary Year

The One Hundred and Twenty-second Session of the Seminary will open on September the 19th with matriculation of new students in the parlor of Hodge Hall and the drawing for the choice of rooms by entering students at three o'clock in Stuart Hall.

As stated in the annual catalogue, a student desiring to enter the Seminary must apply for admission by filing with the Registrar a formal application, a copy of which will be sent upon request. The application should be filed as early as may be convenient and not later than September first, and should be accompanied by a letter of commendation from one's pastor and a transcript of all academic work completed. In order to be admitted to matriculation and enrollment as a student in the Seminary

the applicant for admission, whose application has been approved, must present to the Registrar a college diploma, or other evidence of the degree received and the year when given.

A student coming from another Seminary must file with his Application for Admission blank a letter of dismissal from such Seminary, together with a full official statement of the courses already completed. Candidates for the degree of Master of Theology shall bring both their college and seminary diplomas, or other official evidence of them.

The opening address of the Seminary year will be given in Miller Chapel on Wednesday, September the 20th, at eleven o'clock, and lectures and recitations will begin the same day.

Because of the large number of applicants and the desire of the Seminary to limit the enrollment the coming year, it would be advisable for all those contemplating study at Princeton to make application at once to the Registrar, the Rev. Edward Howell Roberts.

W. G. Schauffler, M.D.

Dr. W. G. Schauffler, since 1920 the medical adviser of Princeton Seminary, following a brief illness, died on Sunday evening, April 30th, at his home in Princeton. Dr. Schauffler was born in Constantinople, Turkey, the son of a distinguished missionary, the Rev. Dr. Henry A. Schauffler. He was a graduate of Amherst College and of the College of Physicians and Surgeons in New York. For five years he was Professor of Physiology at the Medical University in Beirut, Syria, and following the practice of his profession in Lake-

wood, New Jersey, and active service in the World War, he moved to Princeton in 1920. He was an Elder in the First Presbyterian Church, President of the Princeton Y. M. C. A. and took an active part in the social, moral, and spiritual interests of the community. He was a man greatly beloved not only by a large number of immediate kinspeople but by a wide circle of loyal friends. The funeral service in the First Presbyterian Church was largely attended and was conducted by Dr. Erdman, his pastor, assisted by President Stevenson. The Seminary owes to him a great debt of gratitude for his personal and generous interest in the physical life of the whole Seminary community including the furloughed missionaries in Payne Hall. The sympathy of the Seminary was expressed in a floral tribute sent in the name of the institution as well as in many personal letters of condolence.

The Library

The Library has had a very busy year. The circulation has again broken all previous records. The total number of volumes issued was 14,006, that being 2434 more than last year. The redecorating of the Circulating Library and the installation of new ceiling lights have probably had a share in attracting users. The members of the Faculty have put a great many books on reserve and required special reports on the reading so the Library is becoming more and more the work shop where men prepare for the class room discussions.

The total addition to the Library last year was 3634 books and pamphlets. This means that the entire number of

items in the Library is 183,755. The use of the additional features of the title and subject cards is now becoming a factor in the increase of student use of the books. Additional shelving in the basement has made possible a beginning of the arranging of the old newspaper files. It is hoped this work will be extended further during the coming year. About one-half of the Benson Library of Hymnology has been catalogued and this makes accessible parts of this great collection.

Since the November Bulletin the Library has received from their authors the following books for the Alumni Alcove:

Clarence E. Macartney, D.D., 1905, *Paul the Man*, N. Y., 1928; *The Way of a Man with a Maid*, Nashville, 1931; *Things Most Surely Believed*, Nashville, 1930; *Great Sermons of the World*, Boston, 1926; *Christianity and Common Sense*, Philadelphia, 1927; *Lincoln and His Cabinet*, N. Y., 1931; *Of Them He Chose Twelve*, Philadelphia, 1929.

H. Carroll Whitener, 1912, *Matthew*, translated into the Keres language, N. Y., 1933.

John L. Gehman, D.D., 1919, *The Ceaseless Circle*, N. Y., 1931.

Loraine Boettner, 1928, *A Summary of the Gospels*, Grand Rapids, 1933.

The following pamphlets by alumni have been received:

Francis J. Grimke, D.D., 1878, *My Farewell Quadrennial Message to the Race*, 1933.

Arthur MacDonald, M.D., 1882, *Brain*. (Printed in the Congressional Record, June 9, 1932.)

William Brown, D.D., g. 1903-04, *History of the United Presbyterian Synod of New York*. (In Minutes of

the Synod of N. Y., United Presbyterian Church of N. A., 1932.)

J. Gresham Machen, D.D., Litt.D., 1905, *Modernism and the Board of Foreign Missions of the Presbyterian Church in the U. S. A.* 1933.

George Wells Arms, D.D., 1906, *The Miracle Book*. 1933.

Edwin Henry Kellogg, Ph.D., 1906, *The Church Universal: Anniversary Sermon delivered in the Second Presbyterian Church of Carlisle, Pa., Jan. 8, 1933.*

Kalil Asaph Bishara, Ph.D., 1910, *Christ in the Constitution: radio sermon, broadcast December 4, 1932.*

Albert James Sanders, 1927, *Vital Christian Truths*. Manila, n. d.

Announcement

The Necrological Report and the November Bulletin will be omitted this year.

Alumni Notes

1878

The Rev. Robert E. Flickinger of Rockwell City, Iowa, has suffered the loss of his wife, who died on December 4, 1932.

1894

The Rev. Joseph Stockton Roddy, D.D., has recently resigned as pastor of the church at Gloucester City, N. J.

1895

The Rev. Maitland V. Bartlett was at the Fall Meeting of the Presbytery of New York elected Stated Clerk of the Presbytery.

1898

The Rev. Harvey W. Koehler has accepted a call to the church at Holmes, Pa.

1899

The Rev. August W. Sonne, D.D., is serving as stated supply of the church at Titusville, Fla.

1906-1907

The Rev. Charles H. Pratt of the Louisville Theological Seminary, a graduate student, 1906-07, received the degree of Ph.D. at the mid-year commencement of the Southern Baptist Theological Seminary of Louisville.

1907

The Rev. Harry G. McClusky, with his congregation of the Plattsmouth Church, Nebraska, celebrated in April the seventy-fifth anniversary of the founding of the church.

1908

The Rev. Glenn M. Shafer, with his congregation of the Second Church of Carlisle, Pa., celebrated in January the one hundredth anniversary of the founding of the church.

1913

The Rev. W.L. Ritter, Ph.D., of the Fourth Church, Pittsburgh, Pa., has accepted a call to the First Church of Altoona, Pa.

The Rev. W. S. Mabon has changed his address to Rock Rift, N. Y.

1914

Professor Harold W. Dodds, Ph.D., has been elected President of Princeton University.

The Rev. Robert H. Robinson, with his congregation, recently celebrated the seventy-fifth anniversary of the founding of the Westminster Church, Yonkers, N. Y.

1915

The Rev. John A. Mackay, D.D., Secretary of the Board of Foreign Missions, sailed on April 8th for a six months' visitation of missions in Peru, Chile, Brazil, Argentine and Uruguay.

1916-1917

The Rev. Frank P. Anderson was on February 19th installed pastor of the church at Pulaski, Va.

1917

The Rev. Vincent Dee Beery was on February 10th installed pastor of the Patterson Memorial Church, Philadelphia, Pa.

1918

The Rev. George G. Horn, with his congregation of the First Church, Freehold,

N. J., celebrated in February the ninety-fifth anniversary of the founding of the church.

1920

The Rev. Robert L. Clark, Jr., with his congregation celebrated in November the one hundred and twenty-fifth anniversary of the organization of the First Church, Indiana, Pa.

The Rev. Alvin B. Gurley and Miss Frances Stevenson Chapman were married, October 30th, in Germantown, Philadelphia, Pa.

1922

The Rev. Charles Gerlinger has accepted a call to the First Congregational Church of Sioux Falls, S. D.

The Rev. D. J. Spratt, with his congregation, celebrated in October the twenty-fifth anniversary of the Watchung Avenue Church, Plainfield, N. J.

The Rev. A. H. Wessels is pastor of the Seaman-Eckmansville field. His address is Seaman, Ohio.

1923

The Rev. Irvin S. Yeaworth was on January 20th installed pastor of the First Church of Homestead. His address is 2004 West Street, Homestead, Pa.

1924

The Rev. Clarence E. Showalter was on October the 25th installed pastor of the First Church of Chicago Heights, Ill.

1925-1926

The Rev. John Apostol, a graduate student, 1925-27, has been sent by the Magyar Reformed Church of Hungary to Brazil where he has been working since last Autumn. His address is Caixa Postal, 1251, Sao Paula (1), Brazil.

1925

The Rev. J. A. Arnold has been called to the Westminster Church, York, Pa.

The Rev. Warren Scott Reeve and Miss Gladys Joan Price were married, March the 8th, in Syracuse, N. Y. They will return to Japan in the Autumn.

The Rev. Carl H. Kopf has accepted a call to the Mt. Vernon Congregational Church, Boston, Mass.

1926

The Rev. Clarence F. French is now pastor of the Lima and Hemlock M. E. Churches with his address at Hemlock, N. Y.

1927

The Rev. Earl Lier has been installed rector of the St. Georges By The River Protestant Episcopal Church, Rumson, N. J.

The Rev. F. Revell Williams and Miss Eudora B. Orr were married on February 22nd, in Louisville, Ky.

1928

The Rev. Harry M. Coulter, pastor of the Presbyterian Church at Neepawa, Manitoba, was at the November meeting elected Moderator of the Synod of Manitoba.

The Rev. Marion F. Stuart has been installed pastor of the church at Brookfield, Mo.

1929

The Rev. John A. Visser has been called to the church at Endicott, N. Y.

1930

The Rev. Ralph S. Peterson of Waitsburg, Washington, has accepted a call to the church at Phoenix, Oregon.

The Rev. Arthur K. Korteling has accepted a call to the church at Fairgrove, Mich.

The Rev. Alexander Kuman of Pickford, Mich., was at the spring meeting elected moderator of the Lake Superior Presbytery.

The Rev. W. Sherman Skinner was on February the 13th installed pastor of the First Church of Bethlehem, Pa.

The Rev. Evan D. Welsh of Bethany Church, Minneapolis, Minn., has accepted a call to the College Church, Wheaton, Ill.

1930-1931

The Rev. Robert C. Shaub, a graduate student 1930-31, has accepted a call to the

United Presbyterian Church at Little York, Ill.

The Rev. Thomas TenHoeve, a graduate student 1930-31, was on February 1st installed pastor of the New Brooklyn Reformed Church, Brooklyn, N. Y. His address is 1060 Herkimer Street.

1931

The Rev. Robert Y. Bucher has received an appointment by the Board of Foreign Missions and will sail for Persia in August.

The Rev. Henry E. Hale, III, has been installed pastor of the church at Punta Gorda, Fla.

The Rev. C. M. Prugh has been called to the Zions Reformed Church, Decatur, Ind.

The Rev. David W. Weaver was on April 20th installed pastor of the church at Mauch Chunk, Pa.

1932

The Rev. A. Claude Clever is serving as stated supply of the church at Penellas Park, Fla.

The Rev. Harry Ingram Fell and Miss Mary Taggart were married on May 8th at West Chester, Pa. Mr. Fell has accepted a call to the Presbyterian Church at River John, Nova Scotia.

The Rev. Raymond A. Niederhaus has been installed pastor of the German Presbyterian Church, Campbell, Nebr.

The Rev. Carlton Wayne Overholser is serving as stated supply of the church at Sharpsburg, Iowa.

The Rev. Charles A. Platt has been called as co-pastor of the Webb Horton Memorial Church, Middletown, N. Y. Mr. Platt has served this church for the past year as assistant pastor.

The Rev. Albert L. Tull is serving the church at Cow Creek, Ky.

Benjamin Breckinridge Warfield

Selected writings now complete in 10 volumes:

Revelation and Inspiration, \$3.00; Biblical Doctrines, \$4.00; Christology and Criticism, \$3.00; Studies in Tertullian and Augustine, \$3.00; Calvin and Calvinism, \$3.00; The Westminster Assembly and Its Work, \$3.00; Perfectionism, Volume I, \$3.00; Perfection-

ism, Volume II, \$3.50; Studies in Theology, \$4.00; Critical Reviews, \$3.00.

" . . . He is not only a great thinker, but a great scholar as well. He knew the literature of his subject as few men of our time have known it . . . "—*The Christian Advocate*.

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Biographical Catalogue

The new Biographical Catalogue of Princeton Theological Seminary is now off the press. It contains a brief sketch of over seventy-five hundred alumni, classes 1815 to 1932 inclusive.

As twenty-four years have elapsed since the last catalogue was issued, the compilation of this volume has been attended with many difficulties. It is a matter of great regret that it has been found impossible to locate all the alumni. Every effort was put forth to secure full and accurate data regarding each man. Most of the information has been gleaned from circulars re-

turned by the alumni. A great many, however, failed to reply and the compiler had to rely upon the church year books of the various denominations, the biographical catalogues of other institutions, press clippings and reports from acquaintances. This is greatly deplored but it was unavoidable. In such an extensive and detailed compilation many errors will no doubt appear. A correction of these will be greatly appreciated.

Leatherette bound copies may be secured for \$1.00 by addressing the Rev. Edward Howell Roberts, Registrar.

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